

CHAPTER II

LITERATURE REVIEW

A. Spiritual Intelligence

1. Definition Of Spiritual Intelligence

Spiritual Intelligence consists of two words of intelligence and spirituality. The word intelligence comes from an intelligent word. According to a large Indonesian dictionary, intelligent is the perfect development of a person's mind to think.¹² Intelligence is the ability of an individual who can be seen in his ability of mind in overcoming the demands of new needs, a spiritual condition that can be adapted to new problems and conditions in life.¹³

According to William Stern, intelligence is "Ability of the soul to be able to adapt quickly and precisely in a new situation by using the tools of thought in accordance with its purpose".¹⁴

From some of the above definitions, indicate that intelligence is the ability of reason that is used to think in the face of an event, so the intelligence here only focused on the aspects of cognitive only.

While the word spiritual according to the popular dictionary is defined as something that is related to the soul, spirit, and mind.¹⁵

¹² KBBI, page. 11

¹³ Abdul Mujib dan Jusuf Mudzakir, *Nuansa-Nuansa Psikologi Islam*, (Jakarta: PT. Raja Grafindo Persada, 2002), page. 317-318

¹⁴ Abdul Rahman Shaleh, Muhibb Abdul Wahab, *Psikologi : Suatu Pengantar Dalam Perspektif Islam*, (Jakarta: Prenada Media, 2004), page. 181

Spiritual comes from the word spirit that comes from the Latin language is “*spiritus*” which means breath.¹⁶ In the psychological dictionary spirit is a substance or an immaterial being, usually divine according to the original, power, energy, moral or motivation.¹⁷

So the researcher concludes that the word spiritual is more focused on matters relating to the soul or mind of a divine person.

Spiritual intelligence is an intelligence that lifts the function of the soul as an internal devine of self that has the ability and sensitivity in seeing the meaning that is behind a certain fact or event.¹⁸

According to Danah Zohar and Ian Marshall, the person who first issued the idea about the concept of spiritual intelligence, defined spiritual intelligence as the intelligence of the human soul, to put the behavior of life in the context of a broader meaning. Spiritual intelligence is related to the individual's attitude in dealing with transcendental (spiritual) issues, so that life becomes more meaningful. They think that spiritual intelligence is the highest form of intelligence that blends both forms of previous intelligence, namely intellectual intelligence and emotional intelligence. Spiritual intelligence is considered as the highest intelligence because it is closely related to one's consciousness to be able to interpret

¹⁵ Rezky Amira Sekaton, *Kamus Populer Lengkap Bahasa Indonesia*, (Bogor: IndoBook Citra Media, 2008), page. 820

¹⁶ Jalaluddin, *Psikologi Agama*, (Jakarta: Rjawali Pers, 2015), page. 286

¹⁷ J.P. Chaplin, *Kamus Lengkap Psikologi*, Jakarta: Rajawali Pers, 1989, page. 480

¹⁸ Akhmad Muhaimin Azzet, *Mengembangkan Kecerdasan Spiritual Bagi Anak*, (Jogjakarta: Katahati, 2010) page. 31

everything and is a way to feel a happiness.¹⁹ This spiritual intelligence is seen as the intelligence that can lead the individual to a better direction, the soul of a person will continue to be trained to always lead to the positive and the truth.

Ary Ginanjar Agustian argues that spiritual intelligence is:

“The ability to give meaning to the worship of every behavior and activity through the steps and thoughts that are fitrah (holy), to the whole human (hanif) and have the pattern of thinking unity (integralistic) and principled just because Allah SWT. This spiritual intelligence is so important in human life to distinguish good from bad, give man a sense of morality and give man the ability to adapt himself to new rules.”²⁰

According Ary Ginanjar Agustian that spiritual intelligence is a behaviour or activities performed as a form of worship to Allah SWT. All activities performed by the individual must be based on God and on the basis of His rules.

Based on some opinions above can be concluded that spiritual intelligence is intelligence that can build a whole human to face and solve the problem of life, to judge that the actions undertaken or the way of life a person more meaningful than others. The spiritual intelligence within a person can be demonstrated by religious behaviors.

¹⁹ Danah Zohar dan Ioan Marshal, *SQ: Kecerdasan Spiritual*, (Bandung: Mizan Pustaka, 2007), page. 52

²⁰ Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ Berdasarkan 6 Rukun Iman dan 5 Rukun Islam*, (Jakarta: Arga, 2002), page. 57

2. The characteristics of spiritual intelligence

The characteristics of spiritual intelligence is character possessed by spiritual intelligence that is able to differentiate with other intelligences. Spiritual intelligence is often regarded as the highest intelligence of the other intelligence. This is because people who have spiritual intelligence then that person will be able to make sense of life well and able to be a wise person in his life.

The character of a spiritually intelligent person is to feel the presence and role of God in his life. According to Khalil Khavari a spiritually intelligent person will find meaning in his life and live a meaningful life.²¹ Someone who has a high spiritual intelligence, then he is able to understand that all activities are always under the supervision of God, so he will always be careful in doing an action in his life.

Whereas according to Robert A. Emmons are the five characteristics of a spiritually intelligent person, (1) the ability to transcend the physical and material, (2) the ability to experience high levels of consciousness, (3) the ability to sacralize daily experience, (4) the ability to use spiritual resources to solve problems, (5) and ability to do good.²²

A person who has spiritual intelligence will always believe that everything works by God's will. When faced with problems in life he is

²¹ Budiman Mustofa, *Quantum Kebahagiaan*, (Surakarta: Indiva Pustaka, 2008), page. 83

²² <https://personalitynabilah.wordpress.com/karakteristik-kecerdasan-spiritual/>. Accessed on date 8 April 2017

able to think clearly and more wisely. So in the face of everything is not always solve emotionally, but also with the spiritual path.

According to Danah Zohar dan Ian Marshall, there are nine signs of people who have spiritual intelligence :²³

1. Ability to be flexible

People who have high spiritual intelligence is characterized by a flexible attitude of life in dealing with the problem. Flexible in question is to have a wide and deep knowledge, and attitude of the heart that is not rigid.

2. A high level of awareness

People who have a high level of self-awareness then will be easier to self-control in various situations and condition, including in controlling emotions.

3. Ability to face suffering

People who have good spiritual intelligence will have the ability to face suffering well, because he realizes that there are still many people who are suffering more than him, so that he will find the wisdom and meaning of life from the suffering he is face.

4. Ability to face fear

People who have high spiritual intelligence then he can manage that fear well. This happens because people who have spiritual intelligence also have a strong back in the belief of his soul.

²³ Akhmad Muhaimin Azzet, *Mengembangkan Kecerdasan Spiritual Bagi Anak*, (Jogjakarta: Katahati, 2010) page. 43-47

5. Quality of life inspired by vision and value

A person's vision and values can be based on God, or it can also be based on life experiences. Vision and value possessed by a person can make life directed, not waver when faced with trials, and easier to achieve happiness.

6. Reluctant to cause unnecessary losses

People who have spiritual intelligence will think selectively in considering things, so the steps taken do not cause unnecessary harm.

7. Tend to see the relevance of various things

So that decisions and steps taken by a person to approach success, it takes the ability to see the relationship between various things.

8. Tend to ask "Why" or "What if"

The sign that someone has a high spiritual intelligence, he will always ask "why" and "what if". It is done by someone to search for a basic answer about thing.

9. A dedicated and responsible leader

People who have high spiritual intelligence then the people can be a leader full of dedication and responsibility.

Based on the above characteristics can be concluded that people who have spiritual intelligence will always do everything based on the positive side. A person will be able to act wisely, able to form himself into a whole person, and able to deal with various trials and sufferings, so as to be able to see the meaning of each incident that occurred.

Someone who has spiritual intelligence has an important role in the formation of one's personality. The indicators or characteristics of people who have spiritual intelligence, among others : ²⁴

1. Feel the presence of God

People who have spiritual intelligence will be able to feel God's presence wherever he is and realize that he is always in God's control.

2. Dhikr and praying

The dhikr in question is to feel the glory of God in all conditions. This dhikr can be thought of dhikr, heart, oral, or deed.

3. Has a patient quality

People who have spiritual intelligence will always be patient when faced with trials, because they believe that the suffering is part of the life challenge that must be lived.

4. Tend to the good

People who are spiritually intelligent will tend to do good and truth in their lives.

5. Empathy

Empathy is one's ability to understand others. People who have a high spiritual soul will be able to feel the inner condition of others.

6. Has a great soul

²⁴ Toto Tasmara, *Kecerdasan Ruhaniah (Transedental Intelligence)*, (Jakarta: Gema Insani Press, 2006), page. 17-35

The great soul is the courage to forgive and forget the bad deeds others have done. Spiritually intelligent people are those who are able to forgive other's mistake, because they realize that forgiveness is not only a proof of piety but a form of responsibility for their lives.

People who have spiritual intelligence will have a purpose in life based on clear reasons, they also have a principle of life that is only to God alone, all activities that are performed only based on worship, away from the munk that is prohibited by religion, easy to forgive and apologize, and Have empathy for the person in distress

Besides that there are seven main characteristics of children who have high spiritual intelligence, including :²⁵

1. Deep self-awareness, instuition, and the power of "selfishness" or innate authority.
2. A broad view of the world
3. High moral, solid opinions, and a tendency to be happy
4. An understanding of his purpose in life
5. Hunger that can not be satisfied will certain things of interest
6. Fresh and strange ideas, a mature sense of humor
7. A pragmatic and efficient view of reality

According to Tony Buzan, an expert who has written more than eighty books on the brain and learning, mention the characteristics of people who have spiritual intelligence, among others are: happy to do

²⁵ Sukidi, *Kecerdasan Spiritual: Mengapa SQ Lebih Penting Dari Pada IQ dan EQ*, (Jakarta: Gramedia Pustaka Utama, 2002), page. 90-91

good, happy to help others, find the purpose of life, the noble then feels connected to the source of strength, and has a good sense of humor.²⁶

From some of the characteristics mentioned above can be concluded that someone who has spiritual intelligence can be seen from the habits performed in everyday life, how he behaves, speaks, to think.

3. Function of Spiritual Intelligence

Essentially the function of spiritual intelligence is to guide one to educate the heart to be true. There are several methods that can be done, such as :²⁷

The first, spiritual intelligence with vertical method. Spiritual intelligence can educate the heart to always build a relationship with God by multiplying worship and dhikr. Because it can make a person get peace of soul and make the heart experience peace and full of spiritual perfection.

Second, spiritual intelligence with the horizontal method. Spiritual intelligence can educate the heart into good manners and morals. A person spiritually intelligence capable of performing various forms of good deeds and praiseworthy attributes with one another, it will make a person's life happier because of being able to share good with others.

²⁶ Akhmad Muhaimin Azzet, *Mengembangkan Kecerdasan Spiritual Bagi Anak*, (Jogjakarta: Katahati, 2010) page. 56

²⁷ Sukuidi, *Kecerdasan Spiritual: Mengapa SQ Lebih Penting Dari Pada IQ dan EQ*, (Jakarta: Gramedia Pustaka Utama, 2002), page. 28-29

While the function of spiritual intelligence according to Danah Zohar and Ian Marshall, among others:²⁸

- a. The intelligence to put human behavior and life in the context of a wider and more rich meaning. So human beings become creative, flexible, broad-minded, brave, and optimistic. Because it is directly related to the problems of existence that always exist life.
- b. Intelligence used in existentialist matters, when someone personally feel down, trapped by habits, worries, and past problems from illness and sadness.
- c. Intelligence that make someone aware that he has existential problem and is able to finish it, because spiritual intelligence gives us all the deep feelings of the struggle for life.
- d. Intelligence as the foundation for someone to function IQ. Because spiritual intelligence is the culmination of human intelligence.
- e. Intelligence that make someone have an understanding of who he is and what everything means to him
- f. Spiritual intelligence enables someone to integrate intrapersonal and interpersonal matters, and bridge the gap between others.
- g. Intelligence that can make a someone more spiritually intelligent in religion. So a someone has a high spiritual tendency and not exclusive minded, fanatical, and prejudiced.

²⁸ Danah Zohar dan Ian Marshall, *SQ: Kecerdasan Spiritual*, (Bandung: Mizan Pustaka, 2007), page 12

While according to Agustian states that the function of spiritual intelligence among them is to form the behavior of noble characters, such behavior istiqomah, humility, tawakkal (try and surrender), sincerity, kaffah (totality), tawazzun (balance), ihsan (integrity and improvement).²⁹

Bades on the above explanation can be concluded that spiritual intelligence has a function to develop a person's potential to continue to grow, making a person has a broad insight, able to accept various trials or suffering and can handle it well, able to appreciate yourself and others. And able to interpret the better life so that the happiness in life.

4. Factor Affecting Spiritual Intelligence

According to Sinetar, the factors that support spiritual intelligence include is honesty, justice, equal treatment of all people and have motivating factors of spiritual intelligence.³⁰

According to Danah Zohar and Ian Marshall, they reveal there are several factors that affect spiritual intelligence, i.e: ³¹

a. Brain nerve cells

The brain becomes a bridge between the inner life and lahiriyah, it is because the brain is complex, flexible, adaptive, and able to organize themselves.

²⁹ Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ Berdasarkan 6 Rukun Iman dan 5 Rukun Islam*, (Jakarta: Arga, 2002), page. 286-287

³⁰ Sineter, *Kecerdasan Spiritual*, (Bandung: Mizan Pustaka, 2001), page, 42

³¹ Danah Zohar dan Ian Marshal, *SQ: Kecerdasan Spiritual*, (Bandung: Mizan Pustaka, 2007), page. 35-83

b. God-Spot

Research conducted by Rama Chandra finds a part in the brain, the temporal lobe that increases when the spiritual experience take place, so he called it God-Spot. God's point is not an absolute requirement in spiritual intelligence, but there is still a need for integration between all part of the brain.

The factors above are the trigger factors of growth of spiritual intelligence possessed by every person since birth. In each person will arise desire to do an act that can make itself better for the happiness and prosperity of life. But everyone will have different levels of spiritual intelligence, according to how they manage the brain to think and how a person does a relationship with his Lord.

While according to Syamsu Yusuf there are several factors that can affect the development of religion (spiritual) a person, namely: ³²

a. Innate factors (internal)

Since birth humans are equipped with intellect and religious ability. Based on its development, this religious nature is naturally run, and some are guided by the apostles of Allah SWT.

The belief that man has a nature of belief in God is based on the word of Allah QS. Ar-Rum verse 30.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخُلُقِ

³² Syamsu Yusuf, *Psikologi Perkembangan Anak & Remaja*, (Bandung: PT. Remaja Rosdakarya, 2000), page. 136-141

اللَّهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٣﴾

*The meaning: "So direct your face toward the religion, inclining to truth. (Adhere to) the fitrah of Allah upon which He has create (all) people. No change should there be in the creation of Allah . That is the correct religion, but most of the people do not know."*³³

b. Environmental factors (eksternal)

Spiritual development besides being influenced by innate factors (internal), is also influenced by environmental factors in which a person lives. The environments such as family, school, and community.

a) Family environment

In the family environment the role of parents is very important in developing the child's spiritual intelligence. Parents should always formulate educational life forms and Islamic moral behavior to children. It also needs a good socialization process between parents and children, so it is able to create a harmonious, peaceful, affectionate family, and live happily.³⁴

b) School environment

Teachers have a very important role in the development of religious life of learners in school. There are several ways that

³³ Tim Penyusun, *Al-Qur'an dan Terjemah*, (Semarang: CV. Asy-Syifa', 2001), page

³⁴ Nur Ahid, *Pendidikan Keluarga Dalam Perspektif Islam*, (Yogyakarta: Pustaka Pelajar, 2010), page. 63

can be done, include the principal's care, teachers, and implementation of spiritual extracurricular activities for learners.

c) Community environment

In addition to family and school, the community environment also affect the development of spiritual intelligence of children. Community environment is very influential on the development of religious nature or individual religious awareness.

So it can be concluded that the factors that influence spiritual intelligence not only from within individual, but also from outside the individual. These factors can make a person's spiritual intelligence increase or decrease, according to the individual's ability to managing his spiritual intelligence where he resides.

5. Components of Spiritual Intelligence

According to Robert A. Emmons, a personality psychology expert proposed 5 components of spiritual intelligence, i.e :³⁵

a. The ability to surpass the physical and material things

People who have spiritual intelligence then he will be able to limit themselves to things that are physical and material in excess.

b. The ability to experience a high state of consciousness

People with high spiritual intelligence will be able to experience an event that raises amazed and fascinated.

³⁵ Hanna Sjumhana, dkk, *Islam Untuk Disiplin Ilmu Psikologi*, (Jakarta: 2003), page 76-77

- c. The ability to connect activities, event, and relationship with something sacred and divine

Doing an activity with the intention of worship, dealing with events that occur well, is an example of the expression of spiritual intelligence.

- d. The ability to exploit spiritual resources to solve life's problems

People who have high spiritual intelligence will be able to utilize the potential and quality of faith to solve various problems of life and achieve positive goals.

- e. The ability to express virtue and be a good person

When examined, the components of spiritual intelligence proposed by Robert A. Emmons more directed to the attitude and pattern of religious behaviour. Making it possible that people who have a high level of faith and religion, then that person has embedded spiritual intelligence in him.

For people who have high spiritual intelligence then he will always try to do a positive activity and always do good deeds, because it can make a person's life more meaningful so as to lead to happiness of life. For people who have spiritual intelligence, they will always be eager and enthusiastic to be a good person by filling their days with a positive form of activity, and always associate various activities, events as a form of charity worship. Therefore one can more easily gain meaningfulness of life.

6. Improve Spiritual Intelligence

In general, humans can improve spiritual intelligence by :³⁶

- a. Increase the use of its psychological tertiary processes.

That is the tendency to ask why, and to seek the connection between everything.

- b. Allowing spiritual intelligence to shine.

People who have spiritual intelligence will always try to train the existing intelligence in him is to continue, one of which is always doing positive forms of behavior in every life.

- c. Implement practical steps to get better spiritual intelligence

That is: a) realizing where i am now, b) feeling strongly that i want to change, c) contemplating what my deepest motivation is, d) finding and overcoming obstacles, e) exploring many possibilities to move forward, f) set the heart on a path, g) keep realizing that there are many paths.

- d. Train yourself to be spiritually intelligent

This can be done by : a) recognizing our deepest motives, b) high self-awareness, c) deep self-perception, d) ability to exploit and resolve difficulties, e) independent in the field, f) reluctant to cause damage, g) being spiritually intelligent, h) becoming a spiritual intelligent about death.

³⁶ *Ibid*, page. 182-185

Finding the meaning of life is of the most importance in order for one to achieve a happiness. A person who can not find the meaning of life then the person will feel a empty soul. The days that will be lived will follow away without the spirit that makes his life more meaningful.

Introduce akhlakul karimah to children since early childhood is very important to cultivate children's spiritual intelligence. According to Ummi Zahidah there are several ways to introduce good morality to children, such as :³⁷

- a. Invites children to pray together in mosques or at home
- b. Keeping promises when promised
- c. Telling the story of the prophet's struggle in developing the teachings of Islam
- d. Familiarize children with Islamic existence in everyday life
- e. Familiarize and teach children to read the Qur'an
- f. Familiarize and practice daily prayer readings
- g. Teach children to be honest and polite
- h. Teach children to respect the elder and love the younger

A child will be easier to practice these behaviors in everyday life if parents are able to provide a direct example in the presence of children. Because in general, children more easily imitate what they see.

³⁷ Tuhana Taufiq Andrianto, *Cara Cerdas Melejitkan IQ Kreatif Anak*, (Jogjakarta: KATAHATI, 2013), page. 36-37

While according to Ahmad Muhaimin Azzet there are several steps that can be done by parents to be able to develop spiritual intelligence in children, such as : ³⁸

a. Get used to positive thinking

Positive thinking will bring great influence in the human's life. Positive thinking is the most fundamental to trained into children is to think positively to God who has set fate for humans.

b. Give something the best

People who have a goal to give the best especially in front of God, then the person will have the determination and passion extraordinary.

c. Digging up wisdom in every event

The ability to dig in wisdom is essential so that someone does not get trapped to blame himself, or even blame God. Such abilities will make a person discover the meaning of life.

In addition to the things described above, Rasulullah SAW also give an explanation in an effort to improve spiritual intelligence is the psychotherapy of Rasulullah SAW : ³⁹

1) Psychotherapy with faith

Faith is the source of inner peace and the salvation of life. Faith is in the heart, the substance of faith is sincere attitude and defines all

³⁸ Akhmad Muhaimin Azzet, *Mengembangkan Kecerdasan Spiritual Bagi Anak*, (Jogjakarta: Katahati, 2010) page. 50-54

³⁹ Utsman Najati, *Belajar EQ dan SQ Dari Sunnah Nabi*, (Jakarta: Hikmah, 2003), page. 100-119.

goodness as worship and as a proof of faith, always depend on Him and Ridho to Qadha and Qadar Allah SWT. This concept can purify the anxiety of a believer and bring tranquility and peace of the soul.

2) Psychotherapy with worship

Performing regular worship will bring peace of soul and peace of mind. Humans who always carry out worship in earnest then it will radiate good in him and avoid badness, because his life is based on religion.

3) Psychotherapy through prayer

Practicing prayer consistently and patiently with sincerity will bring peace, peace of mind, energizing energy that can help heal all physical and mental illnesses.

4) Psychotherapy through fasting, pilgrimage, dhikr, and praying.

Implementing fasting, pilgrimage, and always dhikr and praying will bring convenience and blessings in life in the world and create tranquility, peace of soul.

There are so many efforts that can be made to develop and improve spiritual intelligence, ranging from small things that can be done alone by training. These ways can be trained continuous way for the creation of spiritual intelligence in each person.

7. Aspects of Spiritual Intelligence

According to Ary Ginanjar Agustian in the book Tasmara, aspects of spiritual intelligence are : Shidiq, Istiqomah, Fathanah, Amanah, and Tabligh.⁴⁰

Some psychologists are aware of the importance of incorporating the religious aspects of spiritual intelligence. They signaled the important role that faith exercises in bringing peace of soul and tranquility. There are several indicators about mental health, such as :⁴¹

1) Aspects of the spirit

The aspects of the spirit is an aspects relating to one's soul or conscience. Applying the pillars of faith, always feel closeness with Allah SWT, meet the needs of life in a lawful way, grateful, always dhikr to God are some examples of the spiritual aspect.

In general this spiritual aspects is more emphasis in terms of worship, performing various forms of religious practice as a form of love of the servant o his Lord in order to get tranquility and peace of soul.

2) Aspects of the soul

Mental health is closely related to the health and stability of one's soul. The soul is an auxiliary facility created by God in human beings

⁴⁰ Toto Tasmara, *Kecerdasan Ruhaniah (Transendental Intelligence: Mmembentuk Kepribadian Yang BertanggungJawab, Profesional, dan Berakhlak)*, (Jakarta: Gema Insani, 2001), page. 189

⁴¹ M. Utsman Najati, *Belajar ES dan SQ Dari Sunnah Nabi*, (Bandung, Hikmah, 2006), page. 4

in order to be able to have the power needed to build dynamic character traits.

There are some examples of psychological aspects in a person such as is honest to the soul, the heart is not jealous, envy, and hate, accept teak self, overcoming depression, able to overcome feelings of anxiety, away from something that hurt the soul (arrogant, pride, wasteful, miserable, lazy, pessimistic), holding the principles of shari'a, emotional balance, roomy chest, spontaneous, accept life, able to control self, simple, ambitious, and confident.

3) Aspects of biology

Aspects of biology relate to human's health. Free from disease, no defects, forming positive concepts on the physical, maintaining health, not burdening the physical except limit his ability.

4) Aspects of sosial

Aspects of sosial relate to relationships with fellow human beings. Among them are : loving parents, helping people in need, trusting, daring to reveal the truth, away from things that hurt others, be honest to others, love work, and have social responsibility.

Human as social creature means that humans will always need others as a means of socializing and can not live alone without the help of others. Human consciousness as a social creature will foster a sense of responsibility to protect the weaker individual as a manisfestation of a great social soul.

There are several aspects of education that are important and should be considered carefully as a effort of spiritual intelligence. *The first* is *Ta'limul Ayat* (recite the verses or signs of Allah) include observation and scientific investigation of the qauniyah verses of this universe (quantitative and phenomenal knowledge), then observation and experimentation of human life, social and personal (knowledge and experience of social life, phenomenal and noumenal). *Second* is *Ta'limul Kitab Wal Hikmah* (teach the bible and wisdom). The meaning of the statement is to examine and appreciate the verses of the Qur'an and the wisdom (as-Sunnah/Sunnah Rasulullah saw), then the next step is the intellectual and spiritual actualization so that self-wisdom can develop optimally. *Third* is *Tazkiyatun Nafs* with efforts to reproduce worship (worship fardhu and sunnah) and maintain moral integrity. The third thing is the mission of the Prophet Muhammad's intelligence.⁴²

Based on the explanation above, it can be seen that aspects of spiritual intelligence more related to religion and more emphasis on forms of worship and commendable behavior

8. Spiritual Intelligence in Islamic Education

Islamic education is the process of internalization of knowledge and Islamic values to learners through the effort of teaching, habituation, guidance, parenting, supervision, direction, and development of

⁴² Suharsono, *Mencerdaskan Anak*, (Jakarta: Inisiasi Press, 2004), page. 123

potentials, in order to achieve harmony and perfection of life in the world and the hereafter.⁴³ It shows that Islamic education is more focused on establishing positive religious behavior based on Islamic religious teachings.

Islamic education is more directed to the improvement of mental attitude that will be realized in the deeds of deeds, both for themselves and others. Islamic education is also not only theoretical, but also practical.⁴⁴

Based on the latest curriculum of education that is the curriculum 2013, that the current direction of Indonesian education prioritizes the development of spiritual attitudes that have to do with spiritual intelligence, then social attitudes then knowledge and the last is the skill aspect.⁴⁵ It shows that spiritual intelligence is currently considered important for the formation of good moral and characteristic learners.

Conceptually, Islamic educational institutions have extraordinary roles and responsibilities in building civilization of people, especially in developing the spiritual intelligence of learners. The *ulul albab*, *ahlul dhikr*, and *ulama* are always doing critical and innovative studies on the fundamental issues of life of society, nation and all humanity.⁴⁶

⁴³ Muhammad Mutahibun Nafis, *Ilmu Pendidikan Islam*, (Yogyakarta: Teras, 2011), page 26

⁴⁴ Zakiyah Darajat, *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara, 2011), page. 28

⁴⁵ Drs. Faridi, M.Si, "Alternatif Pendidikan Karakter" *Jurnal Progressiva*, Vol.7 No. 2 (Juli, 2013), page 66

⁴⁶ Tobroni, *Pendidikan Islam Paradigma Teologis, Filosofis, dan Spiritualitas*, (Malang: UMM Press, 2008), page. 134

Spiritual intelligence is very important in the world of education, especially Islamic education. Because as according to Hasan Langgulung, that the main purpose of Islamic education is the development of spiritual functions associated with creed and faith.⁴⁷ Therefore, Islamic education institutions should be able to develop learners by optimizing the SQ as the main characteristic.

Spiritual intelligence in the world of Islamic education is very important in the formation of students, because to create human who believes, piety to God and noble character requires good spiritual intelligence, so that learners are able to balance between spiritual needs and physical needs.

B. QS. Luqman in Al-Mishbah Commentary

Al-Qur'an is a miracle revealed by Allah SWT to prophet Muhammad saw to be used as a guide for mankind until the end of time. As a guidance from Allah SWT, surely the content of the Qur'an will not deviate from Sunnatullah (natural law) because nature is the result of God's actions while the Qur'an is the product of God's world.⁴⁸ There are many lessons that can be drawn from every verse that exists in the Qur'an, because the instructions and guidance of life for mankind.

⁴⁷ Abuddin Nata, *Filsafat Pendidikan Islam*, (Jakarta: Logos Wacana Ilmu, 1997), page. 46

⁴⁸ <http://baihaqi-annizar.blogspot.co.id/2015/04/al-quran-sebagai-sumber-ilmu-pengetahuan.html> (accessed on date 24 April 2014)

One of the surah in the Qur'an that researchers want to study deeply is QS. Luqman. QS. Luqman is the 31st surah in the Qur'an. This surah consists of 34 verses and belongs to the surah Makkiyah. This surah was revealed after the surah As-Saffat. Named QS. Luqman, because in verse 12 mentioned that Luqman has been given the God of wisdom in the form of science.⁴⁹

Al-Qur'an tells the story of Luqman because he provides lessons and education to his son with a variety of very deep advice and should be an example of which is related to the divinity and character.⁵⁰ Luqman al-Hakim is a great and noble person who is recognized by God. The humanitarian advisors of Luqman al-Hakim are recognized by God in the Qur'an as a Qur'anic advice, which should be used as a guide especially for parents students.⁵¹

According to Al-Mishbah Perception, the naming of this surah with the Luqman surah is very reasonable, because his name and advice are very touching. The main theme in QS. This Luqman is an invitation to monotheism and believe in the doom of the end and the implementation of the basic principles of religion. Al-Biqai'i argues that the main purpose of this surah is to prove how the Qur'an contains a very deep wisdom, leading to the

⁴⁹ Mansur, *Ajaran dan Kisah Dalam Al-Qur'an*, (Jakarta: Raja Grafindo Persada, 2001), page. 47

⁵⁰ Fachruddin, *Ensiklopedi Al-Qur'an*, (Jakarta: PT. Rineka Cipta, 1992), page. 644

⁵¹ Ishom El Saha dan Siful Hadi, *Sketsa AL-Qur'an: Tempat, Tokoh, Nama dan Istilah Dalam Al-Qur'an*, (Lista Fariska Putra, 2005), page. 159

conclusion that the one who descended is the most wise in His words and deeds.⁵²

There are many lessons to be learned from the entire contents QS Luqman content, such as the Qur'an as a guide and grace for man, the signs of Allah, the counsel of Luqman to his son, the favors of Allah, the counsel of Luqman to his son, the favors of Allah, the breadth of the knowledge of God, and the command of piety and knowledge that ghaib.⁵³

The content of QS. Luqman verse 12-19 is the main focus of the researcher will make the object of research. It is because in those verses there are some points that can be used as a lesson such as amar ma'ruf nahi munkar, religious commands, demands to do *hablumminallah & hablumminannas*, which according to researcher content of QS. Luqman can be associated with spiritual intelligence.

⁵² M. Quraish Shihab, *Tafsir AL-Mishbah : Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2002), page. 107-108

⁵³ Tim Tashih Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, (Yogyakarta: PT. Dana Bhakti Wakaf, 1991), page. 620-664